

THE ORDER OF MASS

WITH THE PARTICIPATION OF
A SINGLE MINISTER

The Introductory Rites

1. The Priest approaches the altar with the minister and after making a profound bow with the minister, venerates the altar with a kiss and goes to the chair.

Then the minister or the Priest himself recites the Entrance Antiphon and the Priest and the minister, standing, sign themselves with the Sign of the Cross, while the Priest, facing the minister, says:

In the name of the Father, and of the Son, and of the Holy Spirit.

The minister replies:

Amen.

2. Then the Priest, facing the minister and extending his hands, greets him, saying:

The Lord be with you.

The minister replies:

And with your spirit.

Other formulas of the greeting may be used, as found in the Order of Mass (p. 000).

3. Then the Priest and minister recite together the formula of general confession:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned
in my thoughts and in my words,
in what I have done and in what I have failed to do,

And, striking their breast, they say:

through my fault, through my fault,
through my most grievous fault;

Then they continue:

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution of the Priest follows:

May almighty God have mercy on us
forgive us our sins,
and bring us to everlasting life.

The minister replies:

Amen.

Other formulas of the Penitential Act may also be used, as found in the Order of Mass (p. 000-000).

4. The Kyrie invocations (*Lord have mercy*) follow, the Priest reciting them in alternation with the minister.

Priest: Lord, have mercy.

Minister: Lord, have mercy.

Priest: Christ, have mercy.

Minister: Christ, have mercy.

Priest: Lord, have mercy.

Minister: Lord, have mercy.

Or:

Priest: Kyrie, eleison.

Minister: Kyrie, eleison.

Priest: Christe, eleison.

Minister: Christe, eleison.

Priest: Kyrie, eleison.

Minister: Kyrie, eleison.

5. Then, when it is prescribed, the Priest and minister recite together the hymn *Glória in excélsis* (Glory to God in the highest).

6. When this hymn is concluded, the Priest, with hands joined, says:
Let us pray.

After a moment of prayer in silence, he extends his hands and says the Collect prayer, at the end of which the minister acclaims:

Amen.

The Liturgy of the Word

7. Then the minister or the Priest himself reads the first reading, the Psalm and the second reading, if there is to be one, along with the other chants.

8. Then the Priest, bowing deeply before the altar, says quietly:

Cleanse my heart and my lips, almighty God,
that I may worthily proclaim your holy Gospel.

9. After this, with joined hands, he says:

The Lord be with you.

The minister replies:

And with your spirit.

Priest:

A reading from the holy Gospel according to N.

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The minister acclaims:

Glory to you, O Lord.

Then the Priest proclaims the Gospel, at the end of which he acclaims:

The Gospel of the Lord.

The minister replies:

Praise to you, Lord Jesus Christ.

Then the Priest kisses the book, saying quietly:

Through the words of the Gospel may our sins be wiped away.

10. When it is prescribed, the Priest and the minister recite together the Symbol or Profession of Faith or Creed.

11. After this there may follow the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers. In it the Priest says the introduction and conclusion and the minister the intentions.

The Liturgy of the Eucharist

12. The minister places the corporal and the chalice on the altar, unless this was already done at the beginning of Mass. The Priest goes to the middle of the altar.

13. Then the minister brings the paten with the bread, which the Priest takes and holds slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

At the end, the minister acclaims:

Blessed be God for ever.

14. After this the Priest pours wine and a little water into the chalice, saying quietly:
By the mystery of this water and wine
may we come to share in the divinity of Christ
who humbled himself to share in our humanity.

15. Then he takes the chalice and holds it slightly raised above the altar with both hands, saying:

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

Then he places the chalice on the corporal.

At the end, the minister may acclaim:

Blessed be God for ever.

16. After this, the Priest, bowing profoundly, says quietly:
With humble spirit and contrite heart
may we be accepted by you, O Lord,
and may our sacrifice in your sight this day
be pleasing to you, Lord God.

17. Then standing at the side of the altar, he washes his hands, saying quietly:
Wash me, O Lord, from my iniquity
and cleanse me from my sin.

18. Standing at the middle of the altar, facing the minister, extending and then joining his hands, he says:

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The minister replies:

May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the minister acclaims:

Amen.

19. Then the Priest says the Eucharistic Prayer, according to the norms indicated in each Eucharistic Prayer (pp. 000-000 and pp. 000-000).

20. After the doxology at the end of the Eucharistic Prayer, the chalice and paten have been set down, the Priest, with hands joined says:

At the Savior's command
and formed by divine teaching,
we dare to say:

He extends his hands and, together with the minister, continues:

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

21. With hands extended, the Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

He joins his hands.

The minister concludes the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

22. Then the Priest, with hands extended, says aloud:

Lord Jesus Christ,
who said to your Apostles,
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.

He joins his hands.

Who live and reign for ever and ever.

The minister replies:

Amen.

23. The Priest, facing the minister, extending and then joining his hands, adds:

The peace of the Lord be with you always.

The minister replies:

And with your spirit.

Then, if appropriate, the Priest gives the sign of peace to the minister.

24. Then he takes the host, breaks it over the paten, while the minister says:

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
have mercy on us.

Lamb of God, you take away the sins of the world,
grant us peace.

The Priest places a small piece into the chalice, saying quietly:

May this mingling of the Body and Blood
of our Lord Jesus Christ
bring eternal life to us who receive it.

25. Then the Priest, with hands joined, says quietly:

Lord Jesus Christ, Son of the living God,
who by the will of the Father
and the work of the Holy Spirit,
through your death gave life to the world,
free me by this your most holy Body and Blood
from all my sins and from every evil;
keep me always faithful to your commandments,
and never let me be parted from you.

Or:

May the receiving of your Body and Blood, Lord Jesus Christ,
not bring me to judgment and condemnation,
but through your loving mercy
be for me protection in mind and body,
and a healing remedy.

26. The Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice, while facing the people, says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

And together with the minister he adds once:

Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

If the minister is not to receive Communion, the Priest, having taken up the host, immediately says, Lord, I am not worthy, etc.

27. The Priest then says quietly:

May the Body of Christ
keep me safe for eternal life.

And he reverently consumes the Body of Christ.

Then he takes the chalice and says quietly:

May the Blood of Christ
keep me safe for eternal life.

And he reverently consumes the Blood of Christ.

28. Meanwhile the minister recites the Communion Antiphon.

29. After this, the Priest takes the paten and approaches the minister, if he is to receive Communion, and raises a host slightly, showing it to the minister and saying:

The Body of Christ.

The minister replies:

Amen.

And receives Holy Communion.

30. Then the Priest purifies the paten over the chalice and also the chalice itself. The chalice, paten, corporal and purificator are taken by the minister to the credence table or left on the altar.

While he carries out the purification, the Priest says quietly:

What has passed our lips as food, O Lord,
may we possess in purity of heart,
that what has been given to us in time
may be our healing for eternity.

31. A sacred silence may be observed for a while.

32. Then, with hands joined, the Priest says:
Let us pray.

After a brief pause for silence, unless silence has just been observed, he extends his hands and says the Prayer after Communion, at the end of which the minister acclaims:

Amen.

The Concluding Rites

33. Then the Priest, facing the minister and extending his hands, says:

The Lord be with you.

The minister replies:

And with your spirit.

The Priest blesses the minister, saying:

May almighty God bless you:
the Father, and the Son, ✠ and the Holy Spirit.

The minister replies:

Amen.

34. Then the Priest venerates the altar with a kiss and after making a profound bow with the minister, he leaves.

APPENDIX
TO THE ORDER OF MASS

The Eucharistic Prayer for Reconciliation I in a concelebration

The Preface and You are indeed Holy, O Lord to just as you yourself are holy inclusive are said by the principal celebrant alone, with hands extended.

From Look, we pray to did not disdain to be nailed for our sake to the wood of the Cross inclusive is said together by all the concelebrants, with hands extended towards the offerings.

From But before to who heals every division inclusive, all the concelebrants together speak in this manner:

- a) The part But before, with hands joined.
- b) While speaking the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look towards them and then bow profoundly.
- c) The parts Therefore and Look kindly, most compassionate Father with hands extended.

It is appropriate that the intercession Be pleased to keep us always in communion of mind and heart be assigned to one or other of the concelebrants, who alone speaks this prayer, with hands extended.

The following parts especially: But before; As he ate with them; Similarly; Therefore; Look kindly, most compassionate Father, as well as the Final Doxology may be sung.

The Final Doxology of the Eucharistic Prayer is spoken by the principal celebrant alone, or by all the concelebrants together with the principal celebrant.

THE EUCHARISTIC PRAYERS FOR RECONCILIATION

The Eucharistic Prayers for Reconciliation may be used in Masses in which the mystery of reconciliation is conveyed to the faithful in a special way, for example, in the Masses for Promoting Harmony, For Reconciliation, For the Preservation of Peace and Justice, In Time of War or Civil Disturbance, For the Forgiveness of Sins, For Charity, of the Mystery of the Holy Cross, of the Most Holy Eucharist, of the Most Precious Blood of our Lord Jesus Christ, as well as in Masses during Lent. Although they have been provided with a proper Preface, they may also be used with other Prefaces that refer to penance and conversion, as, for example, the Prefaces of Lent.

I

1. V. The Lord be with you.
R. And with your spirit.
V. Lift up your hearts.
R. We lift them up to the Lord.
V. Let us give thanks to the Lord our God.
R. It is right and just.

It is truly right and just
that we should always give you thanks,
Lord, holy Father, almighty and eternal God.

For you do not cease to spur us on
to possess a more abundant life
and, being rich in mercy,
you constantly offer pardon
and call on sinners
to trust in your forgiveness alone.

Never did you turn away from us,
and though time and again we have broken your covenant,
you have bound the human family to yourself
through Jesus your Son, our Redeemer,
with a new bond of love so tight
that it can never be undone.

Even now you set before your people
a time of grace and reconciliation,
and as they turn back to you in spirit
you grant them hope in Christ Jesus
and a desire to be of service to all,
while they entrust themselves
more fully to the Holy Spirit.
And so, filled with wonder,
we extol the power of your love,
and, proclaiming our joy
at the salvation that comes from you,
we join in the heavenly hymn of countless hosts
as without end we acclaim:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

2. The Priest, with hands extended, says:

You are indeed Holy, O Lord,
and from the world's beginning
are ceaselessly at work
so that human race may become holy
just as you yourself are holy.

3. He joins his hands and, holding them extended over the offerings, says:

Look, we pray, upon your people's offerings
and pour out on them the power of your Spirit,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become the Body and ✠ Blood

He joins his hands.

of your beloved Son, Jesus Christ,
in whom we, too, are your sons and daughters.

Indeed, though we once were lost
and could not approach you,
you loved us with the greatest love:
for your Son, who alone is just,
handed himself over to death
and did not disdain to be nailed for our sake
to the wood of the Cross.

But before his arms were outstretched between heaven and earth,
to become the lasting sign of your covenant,
he desired to celebrate the Passover with his disciples.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

As he ate with them,

He takes the bread and, holding it slightly raised above the altar, continues:

he took bread
and giving you thanks, he said the blessing,
broke the bread and gave it to them, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it back on the paten, and genuflects in adoration.

5. After this, he continues:

Similarly, when supper was ended,
knowing that he was about to reconcile all things in himself
through his Blood to be shed on the Cross,

He takes the chalice and, holding it slightly raised above the altar, continues:

he took the chalice, filled with the fruit of the vine,
and once more giving you thanks,
handed it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT;
IT WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come in glory.

Or:

When we eat this Bread and drink this Cup,
we proclaim your death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, as we celebrate the memorial of your Son Jesus Christ,
who is our Passover and our surest peace,
we celebrate his Death and Resurrection from the dead,
and looking forward to his blessed Coming,
we offer you, who are our faithful and merciful God,
this sacrificial Victim
who reconciles to you the human race.

Look kindly, most compassionate Father,
on those you unite to yourself
by the sacrifice of your Son,
and grant that, by the power of the Holy Spirit,

as they partake of this one Bread and one Chalice,
they may be gathered into one Body in Christ,
who heals every division.

Be pleased to keep us always
in communion of mind and heart
together with N. our Pope and N. our Bishop.*
Help us to work together
for the coming of your Kingdom,
until the hour when we stand before you,
Saints among the Saints,
in the halls of heaven,
with the Blessed Virgin Mary, Mother of God,
the blessed Apostles and all the Saints,
and with our deceased brothers and sisters,
whom we humbly commend to your mercy.

Then, freed at last from the wound of corruption
and made fully into a new creation,
we shall sing to you with gladness

He joins hands.
the thanksgiving of Christ,
who lives for all eternity.

8. He takes the chalice and the paten with the host and, elevating both, he says:
Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim: Amen.

Then follows the Communion Rite, p. 000.

* Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

The Eucharistic Prayer for Reconciliation II in a concelebration

The Preface and You, therefore, almighty Father to handed over to death inclusive are said by the principal celebrant alone, with hands extended.

From And now, celebrating the reconciliation to when we celebrate these mysteries inclusive is spoken together by all the concelebrants, with hands extended towards the offerings.

From he himself to the sacrifice of perfect reconciliation inclusive, all the concelebrants together speak in this manner:

- a) The part For when about, with hands joined.
- b) While speaking the words of the Lord, each extends his right hand towards the bread and towards the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look towards them and then bow profoundly.
- c) The part Celebrating therefore the memorial with hands extended.

It is appropriate that the intercessions Holy Father, we humbly beseech you and Just as you have gathered us now be assigned to one or other of the concelebrants, who alone speaks this prayer, with hands extended.

The following parts especially: And now, celebrating the reconciliation; he himself; In the same way, on that evening; Celebrating therefore the memorial, as well as the Final Doxology may be sung.

The Final Doxology of the Eucharistic Prayer is spoken by the principal celebrant alone, or by all the concelebrants together with the principal celebrant.

THE EUCHARISTIC PRAYER FOR RECONCILIATION

II

1. V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just
that we should give you thanks and praise,
O God, almighty Father,
for all your works in this world,
through our Lord Jesus Christ.

For though the human race
is divided by dissension and discord,
yet we know that by testing us,
you change our hearts
to prepare them for reconciliation.

Even more, by your Spirit you move human hearts
that enemies may speak to each other again,
adversaries may join hands,
and peoples seek to meet together.

By the working of your power
it comes about, O Lord,
that hatred is overcome by love,
revenge gives way to forgiveness,
and discord is changed to mutual respect.

Therefore, as we give you ceaseless thanks
with the choirs of heaven,
we cry out to your majesty on earth
and without end we acclaim:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

2. The Priest, with hands extended, says:

You, therefore, almighty Father,
we bless through Jesus Christ your Son,
who comes in your name.
He himself is the Word that brings salvation,
the hand you extend to sinners,
the way by which your peace is offered to us.
When we ourselves had turned away from you
on account of our sins,
you brought us back to be reconciled, O Lord,
so that, converted at last to you,
we might love one another
through your Son,
whom for our sake you handed over to death.

3. He joins his hands and, holding them extended over the offerings, says:
And now, celebrating the reconciliation
Christ has brought us,
we entreat you:
sanctify these gifts by the outpouring of your Spirit,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:
that they may become the Body and ✠ Blood of your Son,
whose command we fulfill
when we celebrate these mysteries.

He joins his hands.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

For when about to give his life to set us free,
as he reclined at supper,

He takes the bread and, holding it slightly raised above the altar, continues:
he himself took bread into his hands,
and giving you thanks, he said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it back on the paten, and genuflects in adoration.

5. After this, he continues:

In the same way, on that same evening,

He takes the chalice and, holding it slightly raised above the altar, continues:
he took the chalice of blessing in his hands,
confessing your mercy,
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT;
IT WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your death, O Lord,
and profess your Resurrection
until you come in glory.

Or:

When we eat this Bread and drink this Cup,
we proclaim your death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:
Celebrating therefore the memorial
of the Death and Resurrection of your Son,
who left us this pledge of his love,
we offer you what you have bestowed on us,
the sacrifice of perfect reconciliation.

Holy Father, we humbly beseech you
to accept us also, together with your Son,
and in this saving banquet
graciously to endow us with his very Spirit,
who takes away everything
that estranges us from one another.

May he make your Church a sign of unity
and an instrument of your peace among all people
and may he keep us in communion
with N. our Pope and N. our Bishop*
and all the Bishops
and your entire people.

Just as you have gathered us now at the table of your Son,
so also bring us together,
with the glorious Virgin Mary, Mother of God,
with your blessed Apostles and all the Saints,
with our brothers and sisters
and those of every race and tongue
who have died in your friendship.
Lead us and them to the unending banquet of unity
in a new heaven and a new earth,
where the fullness of your peace will shine forth

* Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

He joins his hands.
in Christ Jesus our Lord.

8. He takes the chalice and the paten with the host and, elevating both, he says:
Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:
Amen.

Then follows the Communion Rite, p. 000.

The Eucharistic Prayer for Various Needs in a concelebration

The Preface and You are indeed Holy to and breaks the bread inclusive are said by the principal celebrant alone, with hands extended.

From Therefore, Father most merciful to of our Lord, Jesus Christ inclusive is spoken together by all the concelebrants, with hands extended toward the offerings.

From On the day before he was to suffer to in whose Body and Blood we have communion inclusive, all the concelebrants together speak in this manner:

a) The part On the day before he was to suffer, with hands joined.

b) While speaking the words of the Lord, each extends his right hand toward the bread and toward the chalice, if this seems appropriate; as the host and the chalice are shown, however, they look toward them and then bow profoundly.

c) The parts Therefore, holy Father and Look with favor on the oblation of your Church with hands extended.

It is appropriate that the intercessions Lord, renew your Church; or And so, having called us to your table; or By our partaking; or Perfect your Church, O Lord be assigned to one or other of the concelebrants, who alone speaks these prayers, with hands extended.

The following parts especially: The day before he was to suffer; In a similar way; Therefore, holy Father; Look with favor, as well as the Final Doxology may be sung.

The Final Doxology of the Eucharistic Prayer is spoken by the principal celebrant alone, or by all the concelebrants along with the principal celebrant.

THE EUCHARISTIC PRAYER FOR USE IN MASSES FOR VARIOUS NEEDS

I

The Church on the Path of Unity

1. The following form of this Eucharistic Prayer is appropriately used with the Mass formularies, such as, For the Church, For the Pope, For the Bishop, For the Election of a Pope or a Bishop, For a Council or Synod, For Priests, For the Priest Himself, For Ministers of the Church, and For a Spiritual or Pastoral Gathering.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just to give you thanks
and raise to you a hymn of glory and praise,
O Lord, Father of infinite goodness.

For by the word of your Son's Gospel
you have brought together one Church
from every people, tongue, and nation,
and, having filled her with life by the power of your Spirit,
you never cease through her
to gather the whole human race into one.

Manifesting the covenant of your love,
she for ever dispenses
the blessed hope of your Kingdom
and shines bright as the sign of your faithfulness,
which in Christ Jesus our Lord
you promised would last for eternity.

And so, with all the Powers of heaven,
on earth we worship you constantly
while with all the Church,
as one voice we acclaim:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified,
O God, who love the human race,
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord, Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
on the night of the Last Supper,

He takes the bread and, holding it slightly raised above the altar, continues:
he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it back on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT;
IT WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your death, O Lord,
and profess your Resurrection
until you come in glory.

Or:

When we eat this Bread and drink this Cup,
we proclaim your death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we present to you
the Paschal Sacrifice of Christ that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Lord, renew your Church (which is in N.)
by the light of the Gospel.

Strengthen the bond of unity
between the faithful and the pastors of your people,
together with N. our Pope, N. our Bishop,*
and the whole Order of Bishops,
that in a world torn by strife
your people may shine forth
as a prophetic sign of unity and concord.

Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

* Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling-place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron),
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, elevating both, he says:

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite p. 000.

II

God Guides His Church along the Way of Salvation

1. The following form of this Eucharistic Prayer is appropriately used with the Mass formularies, such as, For the Church, For Vocations to Holy Orders, For the Laity, For the Family, For Religious, For Vocations to Religious Life, For Charity, For Relatives and Friends, and For Giving Thanks to God.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father,
Creator of the world and Source of all life.

For you never forsake the works of your wisdom,
but by your providence are even now at work in our midst.
With mighty hand and outstretched arm
you led your people Israel through the desert.
Now, as your Church makes her pilgrim journey in the world,
you always accompany her
by the power of the Holy Spirit,
and lead her along the paths of time
to the eternal joy of your Kingdom,
through Christ our Lord.

And so, with the Angels and Saints,
we, too, sing the hymn of your glory
as without end we acclaim:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified
O God, who love the human race,
and who always walk us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
the Body and ✠ Blood

He joins his hands.
of our Lord, Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
on the night of the Last Supper,

He takes the bread and, holding it slightly raised above the altar, continues:
he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it back on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT;
IT WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come in glory.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we present to you
the Paschal Sacrifice of Christ, that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

And so, having called us to your table, Lord,
confirm us in unity,
so that, together with N. our Pope and N. our Bishop,*
with all Bishops, Priests and Deacons,
and your entire people,
as we walk your ways with faith and hope,
we may strive to bring joy and trust into the world.

Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

* Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

Grant also to us,
when our earthly pilgrimage is done,
that we may come to an eternal dwelling-place,
and live together with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron),
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, elevating both, he says:

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

III

Jesus, the Way to the Father

1. The following form of this Eucharistic Prayer is appropriately used with the Mass formularies, such as, For the Evangelization of Peoples, For Persecuted Christians, For the Nation or State, For Those in Public Office, For a Governing Assembly, At the Beginning of the Civil Year, and For the Progress of Peoples.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
holy Father, Lord of heaven and earth,
through Christ our Lord.

For by your Word you created the world
and you govern all things in harmony.
You gave us the same Word made flesh as mediator,
and he has spoken your words to us
and called us to follow him.
He is the way that leads us to you,
the truth that sets us free,
the life that fills us with gladness.

Through your Son
you gather the men and women
whom you made for the glory of your name,
into one family,
redeemed by the Blood of his Cross
and signed with the seal of the Spirit.

Therefore now and for ages unending,
with all the Angels
we proclaim your glory
as in joyful celebration we acclaim:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified,
O God, who love the human race,
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord, Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
on the night of the Last Supper,

He takes the bread and, holding it slightly raised above the altar, continues:
he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it back on the paten, and genuflects in adoration.

5. After this, he continues:

In a similar way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:
he took the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT;
IT WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come in glory.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we present to you
the Paschal Sacrifice of Christ, that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

By our partaking of this mystery, almighty Father,
give us life through your Spirit,
grant that we may be conformed to the image of your Son,
and confirm us in the bond of communion,
together with N. our Pope and N. our Bishop,*
with all other Bishops,
with Priests and Deacons,
and with your entire people.

Grant that all the faithful of the Church,
looking into the signs of the times by the light of faith,
may constantly devote themselves
to the service of the Gospel.

Keep us attentive to the needs of all
that, sharing their grief and pain,
their joy and hope,
we may faithfully bring them the good news of salvation
and go forward with them
along the way of your Kingdom.

* Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

Grant also to us
when our earthly pilgrimage is done,
that we may come to an eternal dwelling-place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron),
and with all the Saints,
we shall praise and exalt you

He joins his hands.

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, elevating both, he says:

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.

IV

Jesus, Who Went about Doing Good

1. The following form of this Eucharistic Prayer is appropriately used with the Mass formularies, such as, For Refugees and Exiles, In Time of Famine or For Those Suffering Hunger, For Our Oppressors, For Those Held in Captivity, For Those in Prison, For the Sick, For the Dying, For the Grace of a Happy Death, and In Any Need.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Father of mercies and faithful God.

For you have given us Jesus Christ, your Son,
as our Lord and Redeemer.

He always showed compassion
for children and for the poor,
for the sick and for sinners,
and he became a neighbor
to the oppressed and the afflicted.

By word and deed he announced to the world
that you are our Father
and that you care for all your sons and daughters.

And so, with all the Angels and Saints,
we exalt and bless your name
and sing the hymn of your glory
as without end we acclaim:

Holy, Holy, Holy is the Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

2. The Priest, with hands extended, says:

You are indeed Holy and to be glorified
O God, who love the human race,
and who always walk with us on the journey of life.
Blessed indeed is your Son,
present in our midst
when we are gathered by his love
and when, as once for the disciples, so now for us,
he opens the Scriptures and breaks the bread.

3. He joins his hands and, holding them extended over the offerings, says:

Therefore, Father most merciful,
we ask that you send forth your Holy Spirit
to sanctify these gifts of bread and wine,

He joins his hands and makes the Sign of the Cross once over the bread and chalice together, saying:

that they may become for us
the Body and ✠ Blood

He joins his hands.

of our Lord, Jesus Christ.

4. In the formulas that follow, the words of the Lord should be pronounced clearly and distinctly, as the nature of these words requires.

On the day before he was to suffer,
on the night of the Last Supper,

He takes the bread and, holding it slightly raised above the altar, continues:
he took bread and said the blessing,
broke the bread and gave it to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it back on the paten, and genuflects in adoration.

5. After this, he continues:

In the same way, when supper was ended,

He takes the chalice and, holding it slightly raised above the altar, continues:

he took also the chalice, gave you thanks
and gave the chalice to his disciples, saying:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT;
IT WILL BE POURED OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration.

6. Then he says:

The mystery of faith.

And the people continue, acclaiming:

We proclaim your death, O Lord,
and profess your Resurrection
until you come in glory.

Or:

When we eat this Bread and drink this Cup,
we proclaim your death, O Lord,
until you come again.

Or:

Save us, Savior of the world,
for by your Cross and Resurrection
you have set us free.

7. Then the Priest, with hands extended, says:

Therefore, holy Father,
as we celebrate the memorial of Christ your Son, our Savior,
whom you led through his Passion and Death on the Cross
to the glory of the Resurrection
and whom you have seated at your right hand,
we proclaim the work of your love until he comes again
and we offer you the Bread of life
and the Chalice of blessing.

Look with favor on the oblation of your Church,
in which we present to you
the Paschal Sacrifice of Christ, that has been handed on to us,
and grant that, by the power of the Spirit of your love,
we may be counted now and until the day of eternity
among the members of your Son,
in whose Body and Blood we have communion.

Bring your Church, O Lord,
to perfect faith and charity,
together with N. our Pope and N. our Bishop,*
with all Bishops, Priests and Deacons,
and the entire people you have made your own.

Open our eyes
to the needs of our brothers and sisters;
inspire in us words and actions
to comfort those who labor and are burdened.
Make us serve them truly,
after the example of Christ and at his command.
And may your Church stand as a living witness
to truth and freedom,
to peace and justice,
that all people may be raised up to a new hope.

Remember our brothers and sisters (N. and N.),
who have fallen asleep in the peace of your Christ,
and all the dead, whose faith you alone have known.
Admit them to rejoice in the light of your face,
and in the resurrection give them the fullness of life.

* Mention may be made here of the Coadjutor Bishop or of Auxiliary Bishops or of another Bishop, as noted in the *General Instruction of the Roman Missal*, no. 149.

Grant also to us
when our earthly pilgrimage is done,
that we may come to an eternal dwelling-place
and live with you for ever;
there, in communion with the Blessed Virgin Mary, Mother of God,
with the Apostles and Martyrs,
(with Saint N.: the Saint of the day or Patron),
and with all the Saints,
we shall praise and exalt you

He joins his hands

through Jesus Christ, your Son.

8. He takes the chalice and the paten with the host and, elevating both, he says:

Through him, and with him, and in him,
to you, O God, almighty Father,
in the unity of the Holy Spirit,
is all honor and glory,
for ever and ever.

The people acclaim:

Amen.

Then follows the Communion Rite, p. 000.